



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the party turned back it was a question of return or starve to death. In fact even as it was, this fate was averted only by devouring the flesh of ponies which had died during the advance and lay along the return track. Under the circumstances, therefore, there are good reasons for confident expectations that the work of Shackleton's expedition paved the way for the attainment of the South Pole.

The first of the two volumes is devoted to the narrative account of the expedition from the inception of the idea to the return of the party from the point "Farthest South." In many respects the incidents recorded are not unlike those associated with other polar expeditions, with outfitting, winter quarters, storms, hardships and narrow escapes, varied only by the personal items and lesser detail. Yet despite the similarities, the author has written his narrative with such charm of simplicity and vividness of impression as to make every sentence interesting. The whole-souled generosity evident in the unstinted praise of the work of different members of the party shows that it was truly an exploring expedition, and not a group of assistants gathered for the single purpose of furthering the glory of the leader. As an organizer, leader and explorer the author has set a high standard.

The second volume is devoted mainly to the work incidental to the discovery of the south magnetic pole by Professor David and his party, and to the summaries of the scientific results of the expedition. Different chapters deal with geological investigations, biology, meteorology and the like, each section representing the work of one part of the expedition, in which as a whole the question of reaching the pole seems to have been an entirely secondary consideration, rather than the sole object sought. As indicative of the value and interest of the scientific result might be cited the facts that the lowest temperature was less than 60 degrees below zero, and that the average annual snowfall does not equal ten inches of rain. These scientific summaries are necessarily more technical than is the narrative in the first volume, but as a whole they are simple enough for the lay reader.

The many illustrations, particularly the sketches in color, are superb and reflect rare credit both on the artist of the expedition and on the publishers who have reproduced them so excellently.

WALTER S. TOWER.

University of Pennsylvania.

Smith, S. G. *Religion in the Making.* Pp. vii, 253. Price, \$1.25. New York: Macmillan Company, 1910.

Foster, George B. *The Function of Religion in Man's Struggle for Existence.* Pp. xi, 293. Price, \$1.10. Chicago: University of Chicago Press, 1909.

All wise friends of religion and its institutions know that from time to time man has been compelled in the interests of new truth, or new realization of truth as one prefers, to restate his conceptions. It is increasingly evident that the developments of the last century are making restatements necessary to-day. It is a strange and strained condition when on all sides one finds

evidences of the growth of the religious spirit, evidenced by the many forms of social work, yet at the same time sharp and severe criticism of the church and open rejection of its creeds.

This unhappy situation is recognized by the two authors whose books are here considered. Both of them admit that something needs to be modified, both agree that all documents and institutions must submit to the most searching criticism, that tradition is not final, that human welfare is the aim. Intellectually in general accord, in method they entirely differ.

Dr. Smith has long been pastor of the People's Church in St. Paul and a leader in the philanthropies of the state as well as a teacher at the University of Minnesota. There he has conducted a class in "Biblical Sociology" and from this course comes the material in the book.

Its method is historical. Dr. Smith, using all the results of modern criticism, endeavors to reconstruct the religious development of the Israelites in order that we may understand our own indebtedness to them. The subject matter is grouped under The Development of the Idea of God; Sacred Persons, Places, Services, Objects, Days. Only biblical references are given so the text is unbroken. Then comes a chapter on the "Hebrew Conception of Sanctity," which shows the "change from what is essentially a ritual of life to that which becomes an experience of righteousness." In the last chapter "Some Resultant Conclusions," Dr. Smith makes plain his belief that the idea of one God is the most important in history; that his own interest is with the prophet rather than the priest. Essentially conservative but fair, this volume should be of help in promoting a study of the Bible that is more than the usual effort to prove established faiths. No better book can be found for a students' Bible class. A real service has thus been rendered by the author. The greatest defect is probably a great lack of sense of proportion in attention given the various subjects.

The second volume comes from the pen of the professor of philosophy of religion in the University of Chicago. The full title is "The Function of Religion in Man's Struggle for Existence" and the text is an enlargement of an address given in August, 1908, at the University of California.

This volume is for those who in doubt are hungering and thirsting for truth. To one whose ideas are fixed it can only be revolutionary, to those whose doubt has settled in firm scepticism it will be too reactionary. The conservative will therefore view the book as extremely dangerous—and so it will be to his own peace of mind. To the reviewer it is one of the important studies of recent years. At times altogether too excursive as regards exploration of details, the author ranges over a vast field of human experience and discusses this experience in an illuminating way. The casual student will hardly keep up with the leader for the current of thought flows steadily; there are no chapter headings, and no table of contents or index. The volume is verbose and could be greatly condensed to advantage.

The book begins with a description of the older philosophy with its basic conception of substance and manifestation, and religion as really "supernatural materialism." "Humanism prepared the way for . . . Humanity."

The idea of evolution now involves the concept of change and development. What has been the sphere of religion—is it a revelation of God to man—or an achievement of man? How is religion to be proven? We are coming to recognize that all knowledge is experimental—"a man creates whatever concepts and principles he may need" . . . "to the same ends were gods created." "The traditional foundations are sapped," but man is such that religion and God are essential. Hence no need to fear that he will abandon God.

Religion has passed these many stages; has been used to maintain various regimes. Doubt has caused trouble but made possible progress. To-day as well as at any time in the past we must trust the spirit of God to lead us to all truth. "Authority is made for freedom and not freedom for authority." "Religion is the conviction of the achievability of universally valid satisfaction of the human personality."

The church no longer holds its old monopoly. Her weakness to-day is not the result of hostile attacks. "Her critics are her friends." The difficulty is that "the spiritual values of the people are conserved and nurtured by other agencies than the church." The self-preservation attitude of the ecclesiastic is fatal. The church must be revitalized not by the so-called institutional method of practical activity. The church has a natural, specific activity—the bringing of men into association so that, as Paul puts it, "you and I may find encouragement in each other's faith." In this field the church should be in sole possession. This function is hers. Through faith in the present, through study of the faith of the past we shall learn "the great eternal book of life for the living."

Those who hesitate for this faith or fear for religion will do well to avoid this book. Yet it is essentially constructive, not destructive. We need more such books, for the questions of to-day cannot be answered in the words of the older philosophy.

CARL KELSEY.

University of Pennsylvania.

Van Dyke, Henry. *The Spirit of America.* Pp. xv, 276. Price, \$1.50. New York: Macmillan Company, 1910.

The seven lectures contained in this volume were delivered at the University of Paris, on the Hyde Foundation. The material was prepared with special reference to a French audience, and the purpose "was to promote an intelligent sympathy between France and the United States." Its chief interest for American readers will be found in its clear and interesting presentation of familiar facts and ideas "that seem vital, significant and creative in the life and character of the American people."

In the first lecture the author warns his audience against false impressions received from Americans travelling abroad. In the traveller, away from the environment which has made him what he is, and which he has helped to mould, one may observe characteristics but not character. Amid